

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, DEC. 27, 1906.

NEW SERIES VOL. VIII. NO. 52.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906	\$ —
Cash by Nov. 1, 1907	\$ —
Cash by Nov. 1, 1908	\$ —
Cash by Nov. 1, 1909	\$ —
Cash by Nov. 1, 1910	\$ —
Name	
Church	
County	
Post Office	

Yours for success,

W. T. LOWREY.

Character finds itself, not by self-culture, but by Christian service.

Men do not freeze onto the church that gives them a frosty reception.

Many men would do a great deal more good if they would quit reforming the world.

The worth of success is as nothing compared to the value of the struggle.

Many satisfy themselves by agreeing with conscience, when obedience is what is needed.

They have no difficulty in finding God in trouble who keep the path of prayer well worn.

How great would have been the failure of His life without the apparent failure of Calvary!

The rainbow of promise appears when the sunshine of His love meets the showers of our sorrow.

—Rams Horn.

Among the ten thousand books published in France last year there were only about six hundred of them novels.

We learn that Bro. Simmons had a glorious day at Columbia Sunday. Two bright young men received for baptism and one by letter at the night service.

Puerto Rico is the most highly taxed country on earth, although it pays for neither army nor navy and has no national debt.

The Northeast Mississippi Bible Institute will convene with the Sherman Baptist church, on Frisco, near Tupelo, Jan. 29, 30 and 31st, 1907.

It comes to us that Rev. J. B. Lawrence, of Humboldt, Tenn., has been called to the pastorate of the Coliseum church, New Orleans.

Bricks will absorb about a pint of water each, consequently the captain of a ship that carries a cargo of bricks must be careful that a leak does not go undetected, as the water is sucked up nearly as fast as it goes in.

At the beginning of the Russo-Japanese war there was a story circulated that General Kuroki's father was a Pole, but this story is again denied. The name is an old Japanese one, being derived from kurio (black) and ki (wood, or tree).

The Sultan of Turkey strenuously objects to darkness and his apartments in the palace and surrounding gardens as well are flooded with light every night. He has a brother or a favorite servant to read him to sleep and should he dream, an interpreter is summoned as soon as he awakes to explain his dream to him.

It is "prominently" said that there are bankers enough in the Ohio penitentiary to finance a first-class newspaper establishment, but there are no printers to run it. That, at least, speaks well for the typists.

One reason that it is more blessed to give than it is to receive, is that what the Lord takes from His people He takes it as the vine dresser removes the faulty and surplus growth from the vine. It is to develop the greater and better fruitfulness.

Some people are predicting a revolution, should Mr. Roosevelt be nominated for a third term. Such a thing is scarcely to be taken seriously, as it appears to us a revulsion is far more likely.

How can our fertile if not verdant President exonerate himself from the charge of intriguing with the Vatican through the Storers to secure an official appointment in this country? The fact that the negotiations were of a private character is the very proof in point, and Mr. Roosevelt has laid himself liable to the gravest censure if not to graver suspicion.

Society must be far off its balance in this high day of bloated prosperity and large opportunity when at least three women of intelligence and prominent connections in different sections of the country are at the same time being tried for their lives under the awful charge of murder. Surely our American women are progressing far beyond the original and safe intention of a wise Providence. May God help us.

That fresh Japanese consul at Honolulu thinks the Japan naval squadron intended for

a visit to San Francisco will stop short at the former port, fearing a repetition of the "Maine disaster" that occurred in the harbor of Havana some few years ago, as some of our people may happen to remember. But that little sawed off brownie forgets that he is trying to put the most enlightened and honorable nation down on an equality with the hindmost of all the laggards.

The Christian Advocate thinks we are in error to mention the ecclesiastical relationship that exists between the Roman Catholics and Methodists on the ground that the date of origin is too remote from the present time. We are glad to observe the candor of the Advocate in acknowledging the kinship and beg to suggest that age does not lessen the blood kin of the grandmother and granddaughter.

Judging from the Meridian Star one would think that the liquor people are on another rampage for saloons or a dispensary. While there is a noisy commotion in it about the throngs of negroes who crowd the street about the express office calling for jugs that paper is loaded down with great glaring bottle advertisements of liquor houses. We wonder if we have heard the last word from Judge Cochran on that subject?

There is a large bulk of preaching these days that lacks a whole lot of being to the point. It is not unlike the sportive shooting of the young Lord in India. The old Lord Dufferin enquired of the native servant who had him in attendance if the young sprig of nobility had enjoyed a fine day of sport. The very polite Hindoo exclaimed with great appreciation, "The young sahib shot divinely, but Providence was very merciful to the birds."

The charge for a telephone message for three minutes' talk on the northern coast of France is \$2. A number of towns have sprung up on this coast and are now connected by telephone with London. Talk isn't always cheap.

There is no power without clothes. It is the power that governs the human race. A policeman in plain clothes is one man; in his uniform he is ten. —Mark Twain.

We might add—is this always so? Do they stand for ten men when it sometimes takes two stout policemen to arrest one little man?

The holidays will soon be over—some are sorry, too many are glad. Christmas doesn't mean to us all what it should. It is a time to celebrate, but not in the low, coarse way so many do. Husband, think of that dainty sweet wife of yours, whose proud head is bowed in shame over the way you celebrated. Son, think of that patient old mother who has worked for you all these long years—think long and seriously how you have sent an arrow into that faithful heart that will pierce it through and all because the demon of drink was your master. You say, "I didn't know"—that's the trouble, you never know what you will do and do so long as this demon is your master.

THE GOLDFISH'S FUNERAL—A TRUE STORY.

There were only two, and one of them was dead! I mean the goldfish, for there were six of us. "Us" was Charlie, Jack, Fred, Bobbie, Geoffrey and me. My name is Audrey; I am the only girl in our family, and those five boys are my brothers, so now you know who I mean by "us."

It was very sad for us that one of our only two goldfish was dead, and it was still more sad for the poor goldfish which was still alive. We came to the conclusion, at length, that the proper thing to do under the circumstances was to give the dead goldfish a grand funeral, and as we were having our holidays, we had plenty of time to make the arrangements for it. Jack was the only one of us who would touch a dead fish, so he offered to go and fetch it, which he did, undiscovered by anybody, and it was placed in a little tin box amongst grass and flowers.

The difficulty now was, how were we to get the live goldfish?—for of course the live one must come as chief mourner to the funeral. Jack could not be trusted a second time; so I was the one chosen to go and get it, for I, being a girl, was not considered so noisy in my movements as my brothers were.

It was a very risky thing to do, for I knew that if I was caught by anybody I should at once be told to leave the fish alone. But we watched for our opportunity, which is always a good thing to do when you are in any difficulty, and when Nurse had gone to her dinner, and Mother was in the drawing-room with our aunt, we thought the time had come, and the boys started me off on my perilous journey.

I took a jug in my hand with some water in it, in which to place the live fish when I got it. I crept up to the library as quietly as I could, for it was there that the goldfish tank stood, and I made my way up to it with trembling feet. The deed had to be done, so I put on as brave a face as I could, and walked towards the tank. I pulled up my sleeve—and gave a little shudder—then down into the weedy water went my little hand.

Oh! how wriggly and cold the fish felt when at length I caught it. No doubt grief had made it feel shaky and chilled. I picked it up and placed it in the jug, then I started back to our nursery as fast as I could go, very pleased that I had met no one on my journey.

The boys received me with acclamations. Charlie, who is the eldest of us, and is nearly twelve years old, patted me on the back and said: "Well done, Audrey," whilst our baby brother Geoffrey, who is only three, tried to copy him, and said, "Very well done, Audrey," and laughed.

But there was no time to spare; the funeral must take place before Nurse came back from her dinner, or we should not have it at all. Charlie managed everything, and his orders were obeyed implicitly by the rest of us.

Geoffrey was so young that we sat him up in his high chair, and told him to look at us from the window. Bobbie was to lead the procession astride Geoffrey's black woolly donkey, which, being fixed on wheels, he could easily push along under him; he was to carry a drum in his hand which he was to beat. Then came Fred on the wooden horse. This was a bigger animal than the woolly donkey, and so more suitable for Fred's size, as he was a year older than Bobbie. He was to carry a trumpet. Then came me, and I carried my doll to make another lady mourner. Then came Jack, wheeling my doll's mail-cart, on which reposed the tin box containing our dead goldfish. We covered it over with one of my handkerchiefs which Charlie had painted

on to represent the Union Jack. And then came Charlie last of all, carrying the jug of water which contained the live goldfish, as chief mourner. Jack had dug a little hole to place the tin in under a May tree, whilst Charlie had been painting my handkerchief into this hole Jack placed the tin box. Then came the question of the live goldfish shedding tears over his departed brother, which of course he ought to do. The difficulty was that we could not distinguish the tears, if there were any, from the rest of the water in the jug. Charlie at length said, "I know what I will do: I will pour a few drops of water out of the jug into the grave; they will do for tears." This he proceeded to do; but while he was in the act of doing so, Nurse's voice was heard in the distance: "Oh dear, you children! where have you all got to?—leaving Master Geoffrey all alone, too! I thought you were too quiet to mean any good."

Our procession was very quickly broken up. Charlie handed the jug to me. "Get along, Audrey, quick as you can, and put this fish back in the tank," he whispered. I fled the way I thought Nurse would not be coming, and succeeded in running straight into Mother's arms instead. She was actually laughing as she said, "You pickles, is the ceremony over? I and your aunt have been watching all the proceedings. What have you got there, Audrey?" "I am bringing home the chief mourner," I tried to say in as dignified a way as possible. But Mother and Auntie only laughed the more, which made me wish Charlie had sent Jack on this errand, and not me. I got the fish back into the tank, then I went to the nursery to see how the others were faring. I heard Nurse giving her orders to the boys to put all their "rubbish" away. Rubbish, indeed! This was nearly as hurtful to their feelings as Mother's and Auntie's laugh had been to mine, after the Grand Ceremony which had just taken place. When will grown-up people look at things in the same way as we little folks do. I wonder?

That was the end of our Goldfish's Funeral.—Jessie Challacombe, in Cassell's Little Folks.

SUGGESTED BY THE SECOND PSALM.

The heathen rage, because the carnal mind is enmity to God.

The kings of the earth set themselves against the Lord, and the rulers take counsel together against the Lord and His anointed: because they think of themselves more highly than they ought to think. They say, Let us break their hands asunder, and cast away their cords from us; because they do not know how frail they are.

He that sits in the heaven shall laugh, not because He delights in suffering; but because righteousness has prevailed and justice has been revealed. The Lord says, "Because I have called and ye refused; I have stretched out my hand, and no man regarded, but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you." "Then He will speak to them in His wrath, and vex them in His sore displeasure"; because they regard His counsel as nothing.

God has set His Son, as King upon His throne in Zion, and decreed to give Him the heathen for His inheritance, and all parts of the earth for His possession, in answer to His prayer. This King can crush you as easily as a man can break a vessel of earthenware with an iron rod. The wise thing to do is to

receive instruction, serve the Lord with fear, rejoice with trembling, and kiss the Son of God as a token of sincere love to Him. Act toward Him so as to avoid incurring His displeasure; for His wrath needs only to be kindled a little for you to become the victim of it, and perish from the way in which you are.

All they who put their trust in Him are truly happy. They have received God's Son. They are born of God. They are God's children, and are conscious of it. "Beloved, now are we the sons of God, and it doth not appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."

J. R. Sumner.

Clinton, Miss.

CHRONICLES.

L. A. D.

The present status of our denomination in Meridian, is unsatisfactory. Dr. Venable's engagement to supply the First church, expires with this month, and no pastor has yet been secured. The expectation of getting Dr. Dawson, of Alabama, was disappointed: he refused to leave his place in Tuscaloosa.

Since the death of Dr. Bozeman the "Baptist Union" of the City of Churches, though chartered, has not been meeting: hence there has not been co-operation. So each must be reported separately. Next by sh cmfwy be reported separately. Next in order, therefore, comes Forty-first avenue, to which Bro. Swain has been recalled, and accepted. He has just closed a good meeting, with the result of eleven accessions for baptism.

Highland church is the weakest of the seven numerically; but is pressing forward. Pastor Sausing declined to serve another year on account of business affairs at home, which required personal attention. Bro. W. A. Roper having resigned at South Side, accepted the call from Highland, and moves thereto, beginning pastoral labors for full time, with competent salary. The outlook is cheering.

Outside of the fact that South Side is now pastorless pro tem, the church is in a good fix; with a neat house of worship and looking into the matter of a pastor's home. Bro. Roper did a splendid work over there; but he needed a larger field.

Bro. Elliott supplies Immanuel as he can, but it has lost heavily by removals, and is at present laboring under difficulties. Bro. C. T. Kincannon did not accept a call to the pastorate. It hopes for better things. Georgetown is in a bad fix, the so-called holiness people having things pretty much their own way; followed by the Methodists, who have located a minister there for all his time. Seventh avenue church had the pre-emption; it is slipping away for want of proper attention. It has about 150 nominal members; but not developed.

Pastor Hailey was enthusiastically received at Fifteenth avenue, and has bright prospects. He is on his field, at work, and his people are disposed to uphold and help him. We hope soon to have all our churches in full operation again, and our Sunday schools resume monthly union gatherings once more. Possibly a little more careful study of the 2nd chapter of Paul's letter to the Hebrews might be beneficial.

CARROLLTON.

On Jan. 1, 1907, I close my work at Carrollton, where for two years I have been so pleasantly located, and go back to Shaw, Miss.,

my first pastorate, which has continued in connection with this church and other churches for the past four years, and to which I go for another year with all the ardor of a first love.

The work at Carrollton has been delightful, and I sever my connection with it reluctantly, but I feel that the Lord is leading and I must go. The brethren here are looking about for some good man to take up the work as shortly after my departure as possible. I bespeak for the man who is led this way a royal reception, and the earnest and hearty support of a noble and loyal people.

Please change the address of my "Record" from Carrollton to Shaw. I wish for you, and all the brethren, a happy and prosperous New Year in the Master's work.

Yours fraternally,

W. H. Morgan.

MISSISSIPPI EVANGELISTS.

As was announced last week brethren Solomon and Bamber were elected at a meeting of Executive Committee evangelists for the State of Mississippi. They have signified their acceptance and will be ready for work by the first of January. They have associated with them Bro. Reynolds as singer, and in this way a rare combination is given our people, which with the blessing of God will result in great good for the building up of the kingdom of our Lord and the salvation of sinners. Meetings will be arranged for as soon as we can reach the places, and we invite churches to make requests to this end as speedily as possible. Please indicate more than one time when you may desire their services, so that we may be able to provide a next best date in case we can not give first choice of dates. Direct all correspondence for their services to A. V. Rowe, Winona, Miss.



Rev. Otto Bamber, one of our State Evangelists.



Mr. F. E. Reynolds, singer to our two State Evangelists.

SUSTENTATION ENDOWMENT.

It will be remembered that our State Convention instructed the convention to enquire into the matter of endowing the Sustentation Fund, and thus meet the conditions of a gift of \$500.00 for this purpose made by Bro. J. A. P. Campbell in honor of his wife, and which it has been proposed to name in memory of this noble woman to whom this cause was especially dear. We do not see how we can turn all the money that we receive for this fund into an endowment, and thus use only the interest in carrying the beneficiaries, and so we invite all persons who would have a part in the endowment so to designate what they send, otherwise it will be used as formerly.

It may be that some brother or sister would like for his money to go on blessing the old preacher after his own earthly existence has ended, and is not only able but willing to give largely to this end, and to these I would say, no benevolence to which you can devote it will bear sweeter fruit to the praise and glory of the grace of our God. The favorite method of endowing is by a system of coupons, and to any who thus prefer to use their gifts to the cause of sustentation there will be afforded an opportunity to sign the coupons.

We earnestly urge our brethren and sisters to help us in this matter, and we shall soon have a sum that will prove a great joy to the givers as it will be helpful in making easy the last days of men and women who counted not their lives dear unto themselves, but in heat and cold, in wet and dry sought to establish and did establish the churches of the Lord Jesus into whose membership we have come for such a time as this.

A. V. Rowe.

NOTHING NEW.

"Any new resolutions?" inquired Mr. Klose. Mrs. Klose placed her novel on the table and glared at her husband.

"New resolutions?" she snapped. "Something new for your wife? No, most liberal of generous husbands, I do not intend to have any new resolutions. The expense would be too great. I shall content myself with making over a few of last year's resolutions. You may have the new ones."

Mrs. Klose timidly remarked that perhaps he'd drop two or three of his clubs the coming year. The dues were pretty heavy for the value received, anyway.—Perrine Lambert in Woman's Home Companion for January.

Sunday School Board, Brethren Spillman and Leavell, spoke each evening through the week. Dr. J. R. Sampey of the Louisville Theological Seminary, came in on Thursday and remained through Sunday. The date set for the next meeting is November 3-10, 1907. A visit to any community from these men means a great spiritual uplift.

This scribe was down in your part of the country at the Secretary's meeting which met in Montgomery but a short while ago, and was disappointed in not seeing the Mississippi Secretary. What was wrong that he could not come across the line and meet with us? If he could not come, why did he not send the editor along, as he is always welcome at our meetings. It would seem that the editor ought to make a visit across into our State sometimes, since our States join, especially since he has nothing much to do. Editors and secretaries never have much to do.

Yours in service,
W. C. Golden,
Corresponding Secretary.

SO SHE DID.

"Last week," began the teacher, "we took up the story of Lot and his wife. Now, who can tell me what Lot's wife turned to?"

"Please, ma'am," said the smallest scholar, "she turned to a look."—Perrine Lambert in Woman's Home Companion for January.

BETWEEN FRIENDS.

Mrs. Bloer—"My husband fought in the late war. His company was in one engagement, and only a remnant of it escaped alive."

Mrs. Barginhant—"Gracious! And you got the remnant!"—Lewis Jerome in Woman's Home Companion for January.



Rev. E. D. Solomon, one of our State Evangelists.

NOT A FAMILY AFFAIR.

Geraldine—"If you kiss me, I'll call my mother."

Gerald—"That's all the good it will do her; I'm no Hobson."—H. I. Horton in Woman's Home Companion for January.

PELOUBET'S SELECT NOTES.

Now is the time to order this valuable help for Sunday school workers. We are just getting in a large supply, and can send the books out any day ordered. Compared to the great value of this help the price is very small, only \$1.10, postpaid. Let your orders come at once. They shall receive prompt attention. Also we have on hand a fine line of Teacher's Bibles and Sunday school helps. Give us your orders.
The Baptist Record.

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No communication will be printed unless it is accompanied by the name of the author.

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SOMEWHAT OVER DONE.

The present congested condition of railroad carrying conditions and other grave matters are not to be attributed, in our opinion, so much to the lack of rolling stock, motive power or shortness of manipulators or even to the so-called redundancy of material prosperity or all of these combined as some people think. It is largely if not solely chargeable to excessive combination and over organization. In simple parlance man in this thing has "bitten off more than he can chew". The Almighty in command and direction of the forces He has created can manipulate the activities and utilities of an universe, but man cannot. In fact man can produce far more than he can control. There are limitations to all earthly projects and conditions and the sooner men come to realize this the sooner will art like nature find its equilibrium. There is no sort of question that the great railroad combinations now in vogue as a product of modern progress has greatly exceeded the limited administrative ability of their originators. There are ten thousand liabilities to accident that no human wisdom can foresee or skill provide against. The materialization of any three or two or even one may and will precipitate a catastrophe like that one the other day that killed the controlling genius of one of those colossal combinations. The thing had far outgrown the safe management of the inventive, planning and combining thought that originated it. Why there are both empty and loaded cars, active locomotives and train men enough to meet all demands it would seem from what railroad men themselves say, but the management is not able to so organize, distribute and expedite them as to obtain the fullest needed service. It would seem also that it is chargeable largely to this same overloading that the harrowing accidents with their appalling death rate and crippled list meets our gaze in almost every daily paper.

As it seems to us the true remedy is smaller combinations and simpler details so as to bring the possibilities of safe direction and manipulation within the range of human limitations and thus facilitate freight transportation and

by far the greater, prevent the awful decimation of the race by such wholesale slaughtering of the innocents. This same evil will be found to inhere in all other overgrown combinations. The tendency to overtax the honest and efficient managing faculties and consequent mis and therefore mal-management is apparent in most of the large combinations of whatever name now before the American public either in the courts or under grave suspicion.

The Lord it would seem had better things in view for His churches when He launched them forth to combat the perfidies of governmental tyranny, commercial monopoly and greed and ecclesiastical or priestcraft dominancy. Our people would do well to take more counsel from our great magna charta the Bible and less from the book of world policies in the planning, management and exploitation of the things of the Master's kingdom. There may not be as large things to report for the wonderment, admiration and applause of the flippant masses, but unquestionably there will be less friction, fewer mistakes, more honest work, cleaner money, safer reports and more real good to religion, the honor and glory of God.

Rev. W. J. Derrick will succeed Rev. J. L. Low, as pastor at Water Valley.

We present to our readers in this issue cuts of our State Evangelists and of their Sings. We hope that before the year closes many of our people shall become acquainted with them and enjoy their services.

Prof. A. H. Ellett, of Memphis, was a caller at our office this week. He is always welcomed by Mississippians.

A note from Dr. J. R. Sample, of Summit, bears the news of the death of W. Z. Lea on the 20th inst. His life was long and useful. Had he lived seven days longer he would have been ninety years old. It is just occasionally we have a nonagenarian in this climate.

Bro. Lea was prominent in Baptist matters in the truest and highest sense.

Rev. W. W. Muirhead, of Vaiden, has collected for sustentation from Kosciusko Association, Pine Bluff \$5.85, Poplar Springs \$2.80, from Yazoo Association, Beaty \$2.10, Shiloh \$1.75, County Line \$2.50.

"The Adult Class," a quarterly especially adapted for use by leaders of adult classes, has just reached our review table. It is Vol. 1, No. 1, and gotten out by the American Baptist Publication Society, in a neat and attractive form. The first number contains 64 pages of well-prepared matter for Sunday school workers. It is full of good things and will prove to be very valuable to all teachers.

Brother and Sister E. Z. Simmons will start from Dallas, Texas, for China, on Jan. 2nd. They will go from Dallas to Seattle, whence they will sail on Jan. 9th, in the steamship Minnesota for Hong Kong.

Bro. Simmons writes: "It will be a glad day for us when we get back to Canton and to our work. The many and rapid changes that are going on in China almost stagger one. It is hard for us to realize the magnitude of the opportunities that are open to us in China. It is not possible for Southern Baptists to double their missionaries and their equipment for our work in all lands the next few years. Work will tell for the Christianization of China during the next decade as never before."

School yourself to find the good points in all things. If you hunt the evil ones, you become a pessimist, with the result that much of the light and happiness goes out of your life. But see the good points in all things and you will become an optimist in spite of yourself. For there is no character without its virtues and no condition without its compensations, and no burden without its reward.

God has balanced events in their relation to the individual soul so that however the outward conditions of mankind may vary, there is a fine adjustment to each spirit's needs so that no man has a monopoly of happiness, or of the sources of happiness. Indeed it is a question whether the poorest classes do not really enjoy life more than the wealthiest and the most ignorant more than the most learned.

So, the world is largely what you see it to be; and you see it more by the light that is in your own eyes than by the light which rests upon the things seen.—Southern Presbyterian.

Henry Ward Beecher says: "If there be a man on earth whose character should be framed of the most sterling honesty, and whose conduct should conform to the most scrupulous morality, it is the man who administers public affairs."

We need men who stand for the right, live for the right, know the law and have the courage to enforce it.

"'Tis easier to advise, bear up—than bear", is the cry of the man of public affairs, at least a great many of them. We have some men in high offices who are honest to the core, but what we need is more of them, not just one here and there.

Anger is a species of madness. No man acts when angry with perfect sanity. It is therefore wise to so restrain our passions as to remain always masters of ourselves. For when we are temporarily, in a measure, insane, we are sure to speak and act in a way to cause deep regret when the matter is considered later in the cool light of reason. Anger should be as much shunned as insanity. They are closely similar in nature, though the temporary character of anger places it under the control of a well regulated mind, making us responsible for all the evil done through failure to master it.—Southern Presbyterian.

One of our most difficult, but most important lessons is to learn that duty always brings the highest happiness even though apparently in conflict with the pleasure of the moment. Transient joy is often purchased at the cost of permanent sorrow. And it is not an easy thing to lift the eyes above the pleasure of the moment to contemplate the eternal happiness which lies beyond. Yet every day the lesson is before us to be learned by experience; for even in this world the best of all joy emanates from the discharge of our duty. It comes more slowly and it is not alluring in anticipation; but in its fruition it is full and glorious.—Southern Presbyterian.

A NEW YEAR'S GREETING.

By Lizzie L. Baker, in Service.

The blithe New Year with joyous tread
Brings choicest gifts to thee, seldom met;
Blest Faith, sweet Hope and trusting Love,
Thrice welcomed graces three!
Faith's lamp will light thy darkest hour,
Hope's flowers thy pathway line,
And all thy days shall blessed be,
Since precious Love is thine.

A NEW YEAR'S WORD.

With this issue closes the 8th year of the new series of The Baptist Record and the 80th year of the old series. And with this year closes another chapter of life with all of us. The closing of one chapter and the opening of a new one affords occasion for reflections. These reflections may be of such character as to prove very beneficial to us. That is indeed a poor character that does not desire and strive for better things each succeeding year. We may fall very far short of our purposes and ideals; but, if so, all the more important to set up still higher ideals.

The Baptist Record desires to be more useful to the brotherhood during the new year than it has ever been. To this end we have laid out a new schedule, which will necessitate a considerable outlay of money beyond what it has been costing us to operate the paper. We expect to turn out a neater paper mechanically. This will cost us a great deal more than formerly. The paper will contain considerably more reading matter, which we feel assured will meet the approval of all our readers. More money will be paid for well-prepared articles than ever before, and we hope in this respect to give better service and satisfaction to our subscribers than in the past. In this connection, we beg that the brethren everywhere will promptly send us postal-card news items, allowing us to work them over as may seem best. In this way most, if not all, of our brethren can contribute to the interest and usefulness of our paper. Brethren, please do this. Now, in order to meet the increased expenses in the improvement of the paper, it will not be necessary to raise the price of the paper. We can run it for \$2.00, if—our subscribers will simply do what is right—pay us what they owe us; and will they not? Do, brethren. You will feel better, we will feel better, and the cause of Christ will be advanced. If you have any suggestions which you believe would be an improvement in the paper, if carried out, write them up in a good spirit, and they will receive careful consideration by the management. If you want a newsier paper, send us the news, all of you. If you want a stronger paper, write us strong articles, all of you. If you want a more spiritual, a more comforting and a more inspiring menu spread on our pages, write us such articles, all of you.

No one man, nor two or three men, can make the paper that Mississippi Baptists need. If we shall ever have the ideal paper, with variety and vivacity, safety and soundness, snap and snub, freshness and fun, piety and purity, love and leniency, sternness and strength, charity and cheerfulness, helpfulness and humbleness, it will be when all hands take hold and do all they can, some writing, some paying, some encouraging, some talking and some kicking, and all praying all the time.

We will be at home to our friends after January 1st in the Capital National Bank Building, on Capitol street, just opposite the postoffice.

THE THEOCRACY.

The Jewish theocracy is a model of government to which the world is gradually returning. When the people desired a king, and selected Saul for that place, Jehovah gave a reluctant consent and allowed them to adopt the fashion prevailing among their neighbors. It was a departure from the divine plan. Up to that time, and to some extent after that, secular and religious affairs were carried along without essential distinctions. The men who officiated in those matters which we denominate political were also the leaders in those

other matters which we classify as religious. There were not two law books and two sets of courts and two methods of procedure. At Jerusalem were located both the capital and the temple, for they were one. The taxes collected were for the support of the institution which administered the functions of state and church. This identification of secular and sacred interests was carried down into the daily life of the individuals. Every duty was both sacred and secular. God went with His people to the discharge of their smallest duties, and they carried with them a profound conviction of His abiding interest in the smallest details of daily life. When they chose a king they began a serious departure. Their choice was plainly stated to be a rejection of God. They had adopted the world's idea that in political government and in the management of financial affairs we ought to cut loose from the restraints of religion and conduct secular matters on a different basis. Since then we have been struggling under this dual government in which the principles of righteousness, as set forth in the Word of God, are at war with the selfish policies that govern us in the secular world. Competitions and conflicts created by rivalry with others bring us into conflict with the spirit of brotherhood, of unity, and of honesty before God. We are compelled to stop and debate the question whether a man can be successful in business, and at the same time serve heaven. Attempt has been made in almost every country to restore the union of the secular and religious by an arbitrary arrangement and that effort has proven a failure in every instance. The attempt failed because it was a matter of artifice and not of genuine spirit. There are hopeful signs that we are growing a little wiser and that we are breaking down the wall of partition by which we had separated life into these two compartments. More and more Christian principles are recognized in international relations. More and more honesty rather than might is to be a principle in the affairs among nations. Christian men are saying with emphasis, and their saying is received with increasing attention, that in the making and in the using of money the servants of God are to recognize their stewardship. We are scratching off that label which denied the claim of God upon our time and talents, through six days of the week, and we are beginning to see that all the days are His and that all our faculties are to be used for His glory. At the same time the business world is recognizing the worth of those graces and qualities which religion promotes in men and is paying a higher salary to him who possesses these elements of character in largest degree. When the time comes that the kingdoms of this world, and the forces of this world, and the wealth of this world, and the social powers of this world belong to Christ there will be restored in human life that unity which leaves us and all we have under the constant control of heaven. Somebody will write a book which will serve as a supplement to and an improvement on Mr. Drummond's "Natural Law in the Spiritual World," and in that new book we will read that the secular world as such has been abolished, and that the name of the Lord will be written on all the vessels of state as well as on the vessels of the temple.—Central Baptist.

MORAL TRAINING FOR CHILDREN

The absolute essentials in moral training may be summed up in two words—obedience and truth. Yet mothers are sometimes overzealous in the methods they pursue when they cultivate these qualities, says Margaret E. Sangster in the Woman's Home Companion for January. The first is taught tenderly and

lovingly, when tiny hands are held away from a forbidden object, and when a little child by frequent iteration learns the meaning of the word "No." The second, which is the key-stone in the arch of character, depends almost entirely on the mental habit and daily practice of the parent. If you are invariably sincere yourself, if you expect truth from a child and never deceive it in any way, your child will be true. Some of us are so literal that we never make allowances as we ought for the vivid imaginations of children in a world where everything to them is new. Both obedience and truth may be taught with the minimum of punishment. Discipline is needful, but harshness is no part of discipline. Alas, parental vanity often keeps pace with parental anxiety, and the first child comes in for an amount of discipline far too deeply colored by severity. Never punish a child in anger or by depriving it of food or by thrusting it into the dark. Terror of darkness is a specter that shadows too many an infantile life. The dark is dear and friendly and sweet if a child has been taught aright. The only notion that a child's will must be broken is worthy of savagery, but not of civilization. The will is not to be broken, but to be trained and guided.

If I could persuade every mother who reads this, that the object of punishment is to emphasize attention and not to inflict pain, I would rejoice. More and more it has come to me that many children suffer keenly from misunderstanding and injustice, and from the mistaken desire of parents to have them appear models of good behavior, and the whole sum of the matter is an infringement of the rights and privileges of childhood. At best, childhood soon passes. Let us make the child happy while we can.

LIVING IN THE YESTERDAYS.

She was an old woman with a downcast face. She was ever speaking of the days that were gone. Her life was behind her, so she thought and said. And since it had not been a very happy life, she was ever speaking of the crosses she had to bear, of the disappointments she had met, of the reverses which had beset her. She was miserable, unhappy, and did her portion in making other folks about her as unhappy as possible. Yet the strange thing about it all was that she talked of faith—of faith in God. But it was a faith that looked backward, and had no vision. She saw nothing ahead. O, yes, she had a hope of heaven, that was something, but it did not see ma great thing in her life, she was thinking of the days that had gone. Now it is quite likely that one will be charged with a lack of sympathy for the old woman of over seventy should he say that she should have had another outlook. But it must be said. The true Christian spirit does not lead one to the past, but to an unfolding and ever-enlarging future. The past is gone, and can never be changed. Why should one mourn over the yesterdays when God's tomorrows are his! Faith looks into the future and sings. Faith has no work to accomplish with the past. Faith in the future furnishes girding power in the present.—Service.

The church that sees to it that her pastor is promptly paid up in full all that has been promised him as the year closes out, does well and is worthy of large praise. But when you count into the equation the fact that the cost of living has advanced from ten to twenty-five per cent while the stipulated salary has remained stationary, wouldn't it be a noble thing to supplement that limited salary with an additional sum that would equal that increase with a handsome present besides?

THE HOME.

BREAKING-UP DAY.

The Summer School is over,
For all the pleasant flowers;
They're going from the meadows,
They're going from the bowers.
The Clover and the Daisy,
The Pansy, Buttercup—
For Summer School is over,
The flowers are breaking up.
They all have learnt their lessons
About the sun and dew,
And why the Pansy's yellow,
And why the Violet's blue,
Why Primroses in April,
But Roses in June come—
But Summer School is over,
The flowers are going home.

They have some kind, good masters,
Who teach them many things.
Night tells them when 'tis time for sleep,
And Day when school begins.
The Raindrops teach them to keep clean,
With faces bright and clear—
But Summer Schools are over,
They'll learn no more this year.
But when the Winter's ended
And all the cold and rain,
The Schools will open then once more,
The flowers will come again.
Within the shining meadows,
Beside the waters cool,
The lovely flowers throughout the land
Will all come back to school.

Frank Ellis.

THE REASON WHY.

"Mamma, I's got a stomach-ache," said Nellie, six years old.
"That's because you've been without lunch. It's because your stomach is empty. You would feel better if you had something in it."
That afternoon the pastor called and in the course of conversation remarked that he had been suffering all day with the headache.
"That's because it is empty," said Nellie.
"You'd feel much better if you had something in it."—Magazine of Fun.

OUR NEW ORGAN.

Bobby had early shown a great interest in anatomy, and always drank in information about the various parts of the body most eagerly. One day he came to his mother in great perplexity and said: "Mamma, I know where my liver is, but where is my bacon?"—Harper's Weekly.

HIGH FINANCE.

A man stopped a newsboy in New York, saying: "See here, son, I want to find the Blank National Bank. I'll give you half a dollar if you direct me to it."
With a grin the boy replied: "All right, come right along." And he led the man to a building half a block away.

The man duly paid the promised fee remarking, "That was half a dollar easily earned, son."

"Sure!" responded the lad. "But you mustn't forget that bank directors is paid high in Nop-Yawk."—American Spectator.

A little Topeka girl came home from church the other day and was asked what the minister's text was.

"I know it all right," she asserted.
"Well, repeat it," her questioner demanded.
"Don't be afraid and I will get you a bed-quilt," was the astounding answer.
Investigation proved that the central thought of the sermon had been, "Fear not, and I will send you a comforter."—Kansas City Journal.

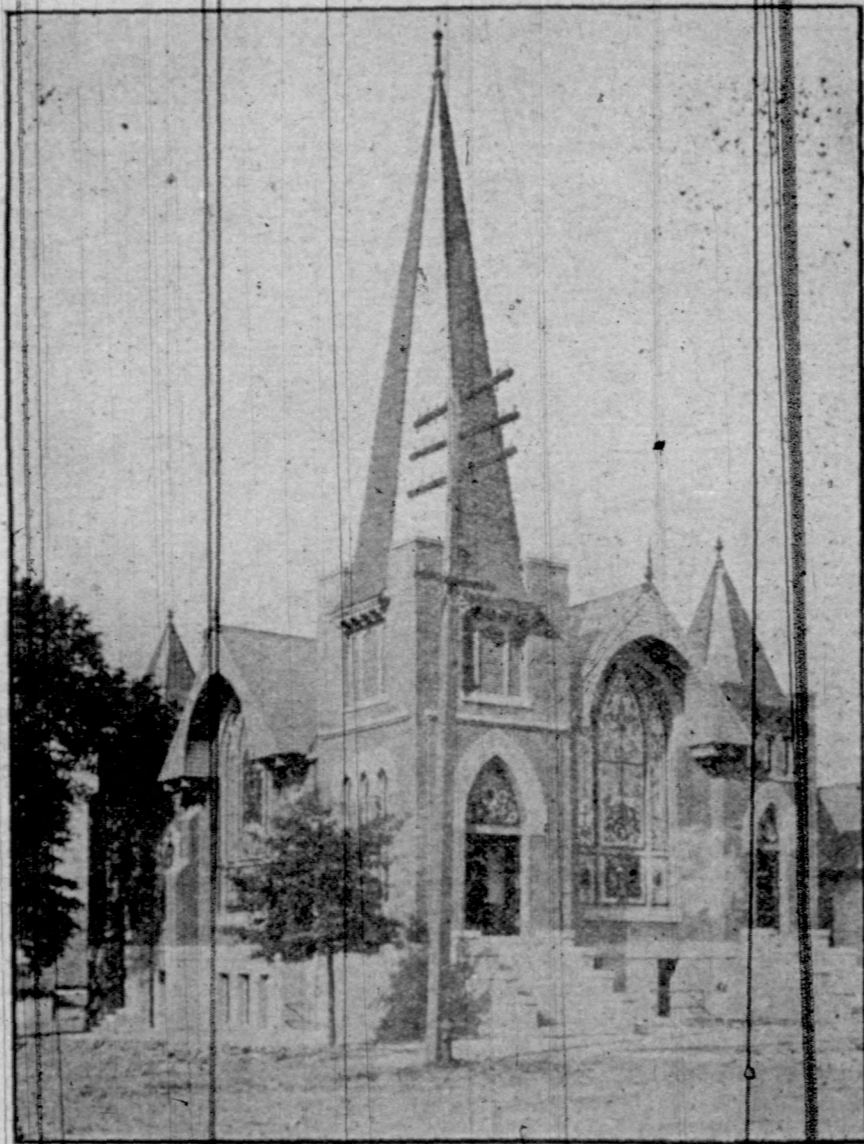
NOTICE TO ASSOCIATIONAL CLERKS.

The statistical secretary of the Mississippi Baptist convention would highly appreciate one copy of the minutes of each of the associations in the State, as soon as they are published. A few only have been received. Please send to S. G. Cooper, Canton, Miss.
Nov. 6, 1906.

"Moses wist not that the skin of his face shone." The best people are not aware of their goodness. According to the old legend it was only when it fell behind him where he could see it, that the saintly man's shadow healed the sick. This is a parable. Goodness which is aware of itself has lost much of its charm. Kindnesses which are done unconsciously mean the most.—Selected.

THE ONE MEASURE.

By Nelson A. Jackson in Examiner.
I once heard a carpenter who was employed to construct a door. He measured the space and sawed off a length of board, then used this board by which to saw the second length, and taking the second board he used it as a measure for the third, and so on in



New Building of the First Baptist Church, McComb City, Miss.

UNCONSCIOUS KINDNESS.

A young woman who had passed through deep sorrows, said to a friend one day, in speaking of the comfort certain persons had given her unconsciously: "I wish some people knew just how much their faces can comfort me! I often ride down in the same street car with your father, and it has been such a help to me to sit next to him. There is something so good and strong and kind about him; it has been a comfort just to feel he was beside me. Sometimes when I have been utterly depressed and discouraged, he has seemed somehow to know just the right word to say to me; but if he didn't talk, why I just looked at his face, and that helped me. He probably has not the least idea of it, either, for I know him so slightly; and I don't suppose people half realize, anyway, how much they are helping or hindering others." There is a great deal of this unconscious kindness in the world.

BIBLE INSTITUTE.

Our regular Bible Institute is to be held in Hattiesburg beginning on Monday after 3rd Sunday in January, 1907, at 10 o'clock a. m., and run five days.

We are to have Drs. Eaton and Willingham—Dr. Eaton to deliver two lectures a day and Dr. Willingham to deliver one. Dr. Eaton is to be with us on Sunday preceding and Dr. Willingham on the Sunday following the Institute. The morning lectures will be on preachers; the afternoon lectures on missions; the evening sermons will be on our doctrines. Dr. Eaton's lectures each morning will be as follows:

- 1st. The Preacher as a Man.
- 2nd. The Preacher as a Citizen.
- 3rd. The Preacher in the Home.
- 4th. The Preacher in the Study.
- 5th. The Preacher in the Pulpit.

These lectures were delivered at the Summer School of Waco University, and were requested for publication.

The afternoon lectures as suggested for Dr. Willingham are as follows:

- 1st. Chinese Missions.
- 2nd. Brazilian Missions.
- 3rd. Mexican Missions.
- 4th. Japan Missions.
- 5th. The Pastor and Missions.

Each lecture to be followed by a question box.

We will learn more about Foreign Missions in these five lectures than in five weeks time spent in reading books on missions. What we preachers need is information and inspiration on missions. We are promised both in these lectures, for Willingham is far better than a cyclopedia on our mission work.

Dr. Eaton is to preach a doctrinal sermon each night, as follows:

- 1st. The Authority of the Bible,—or Why I Am a Baptist.
- 2nd. The Atonement.
- 3rd. Election.
- 4th. Baptism.
- 5th. The Lord's Supper.

Brethren of the ministry, it would be worth your while to come to hear these sermons, even if nothing else were offered you. They will make you a more intelligent, a better and more effective Baptist preacher. Dr. Eaton will certainly furnish you an abundance of ammunition to take home with you.

My heart's desire is that every Baptist preacher in Southeast Mississippi will avail himself of this splendid opportunity of getting the best of help for his work.

Board can be had on reasonable terms. We will undertake to give free entertainment to every brother who feels he is not able to pay for his board while here. I only ask that you send me your name with that request before coming.

Yours for a more useful ministry,

I. P. Trotter.

Hattiesburg, Dec. 22.

THE CHURCH LAWS OF FRANCE.

In 1906, a law for the abrogation of the Concordat and the dissolution of the union between Church and State was enacted. Prior to that, in 1881, a law had been enacted that provided that if two responsible persons, clerical or lay, make application at the beginning of each year for the use of a particular church building for public worship, the privilege should be granted them. The Pope even objects to this very small concession of power; so, if the Catholic church houses shall be closed, most certainly all the world outside of Catholicism will fix the responsibility for the closing on the Pope. All other religious bodies in France have been complying with this requirement for twenty-five years, and

The government of France seems to be making every reasonable effort to adjust all matters between itself and the Vatican under the law of 1906, but where this can not be

done, it applies the older law of 1881. The law of 1906 seems to be perfectly fair and just to the Catholics, from any standpoint whatever considered. Under it the Catholics and Protestants are to receive precisely the same treatment, except in two instances both of which are in favor of the Catholics. First, all of the buildings, church, school and priest's homes, which were practically erected at the expense of the government, are to remain the property of the Roman church, on the single and reasonable condition that the several churches organize boards of trustees, composed of laymen, who are to be the custodians of the church property. Every Protestant church, though having built its own houses, is required to do this identical thing. The Protestant churches regard this requirement reasonable and easy, and are promptly and cheerfully complying with the same. Some Catholic churches have reluctantly acceded to the government's demand.

The second thing in favor of the Catholic church is the provision by the French government for supporting the priests from the public treasury for nine years. The Protestant churches in France built their own houses of worship, without the aid of the government, have supported their own ministry and will continue to do so without any stipend from the government. The government could, if we understand the situation, with perfect justice, confiscate all Catholic church property, and sell it for its own use, or equitably distribute it among all the churches in the realm, both Catholic and Protestant. This is true because the government, as such, owns the property, and hence has the right to dispose of the property as it pleases. But the government's fairness in dealing with the Vatican is seen in the fact that it accords to the Catholic church more than it is under any obligation to do, and much more than it accords to the Protestant churches.

All these reasonable requirements of the government are very threatening to the dignity (?) of the Pope, who says he cannot consent to any arrangement with the French government which would bring him into subjection to the government. He seems to be desirous of accomplishing the impossible thing of putting the Vatican and the republic of France on a footing of equal power, or more probably of perpetuating his supremacy in the French government. Both are impossible in France in this enlightened age.

If the Vatican were satisfied with being an imperium in imperio, all doubtless could be adjusted easily and quickly, but that would not satisfy its inordinate ambition for power. The Pope continues to assert his rights as a temporal prince in France. "It is as a temporal sovereign, therefore, as well as an ecclesiastical overlord, that he insists on interfering in the affairs of the French republic."

No self-respecting government can tolerate such interference. Even Spain, priest-ridden Spain, is rebelling against it.

But if his majesty cannot be brought to terms under the law of 1906, then the government seems determined to apply the law of 1881, which provides that if two responsible persons, clerical or lay, make application once a year for the use of a particular church building for public worship, the privilege should be granted them. The Pope even objects to this very small concession of power; so, if the Catholic church houses shall be closed, most certainly all the world outside of Catholicism will fix the responsibility for the closing on the Pope. All other religious bodies in France have been complying with this requirement for twenty-five years, and

there is no valid reason why the Roman Hierarchy should not do the same."

This determination on the part of the papacy to continue its power in the world, by means fair or unfair, is just like anyone, who is acquainted with its history would suspect. It is not, and never was, satisfied with power in matters spiritual and ecclesiastical, but always insists on political power also. This is in order that it may be able to accomplish its purposes, by force of arms, if necessary. This is no supposition or assertion. It is history.

In moments of great desire, when thinking of the prevalence of truth and the enlightenment and conquest of the world in the name of the great King, one is liable, as he contemplates the great influence of the papacy, to have seasons of great anxiety, depression and discouragement as to the final outcome of Christianity in the world. But, looking the situation squarely in the face, no one familiar with the history of Christianity and the world can fail to see that the power of Catholicism is greatly waning, as one by one the nations are cutting loose from the Vatican. The cause of truth is to be congratulated, as we behold the influence of Catholicism broken, shattered and trailing in the dust. A real republic and full-fledged Catholicism cannot exist in a government together.

We have just read in one of our exchanges that last Sunday in Rome "a great mob of those who sympathize with France in the struggle with the Catholics surrounded the Vatican and made a noisy demonstration of their sympathy. The authorities of Rome surrounded the Vatican with Italian soldiers who with fixed bayonets kept the crowd back from all approaches to the Pope's possessions. The French ambassador received a deputation from the demonstrators and expressed his appreciation for the sympathy of the Roman people. Catholicism is receiving a deep wound."

Again: "A crisis seems on in France. The time has expired which the new law for the separation of church and state allowed and the Pope has ordered his priests to stand by their places until violently put out by the officers of the law. That is rebellion and goes to the verge of civil war. The Pope cannot afford to surrender his claim at this point for to do so is to surrender his claims all over the world. Spain is ready to follow France and the South American republics seem ready to follow Spain. History, important history, will be made in France in the next few weeks."

He who does his best today is usually ready for the work of tomorrow with increased skill, stronger encouragement and larger hope.

That the reported presence of several organized and equipped regiments of Japanese soldiers in Honolulu and the islands should be true would only be in keeping with the already well known arts and schemes and policies of that wily and unscrupulous people. Their dealings with Russia is sufficient proof of that fact. President Roosevelt saved them from utter exhaustion in their scrap with Russia, but that is nihil if they want the Philippines.

There may be room a plenty "at the top", but it is not for him that finds not his opportunity at the bottom.

It now seems to be pretty well understood that Russia and Japan are hewing out the timbers for another war, the sealing and fishery interests being the bone of contention. We guess our sporty president will let them fight it out this time if it should be true for reasons that are sufficiently apparent.

DYING FOR A FLAG.

There is a story coming out of the late war between the Japanese and the Russians, which tells of a company of ardent Russians surrounding their flag that was about to be torn down by the Japanese. They were slaughtered in the defense of their flag, for they would rather die than see it disgraced. It is an old story of war times, one which has often been told, which must ever speak to the growing folks who come to take the places of the loyal hearts as they pass away. It was not for the flag they died; that would be idle sentiment. A mere bringing together of colors is of little moment to the soldier. It is when the colors become a symbol that they speak in a new and living language. To the Russians their flag spoke of home, of institutions, of fatherland, of childhood, of mothers, of all that is tenderest and best in life. It was not for the flag they were fighting, but for the life behind the flag. There are many symbols of things in the world—and men are foolishly contending for some that have no life behind them. That is only worth a struggle which has life involved in it. There have been differences between men, and they have fought fiercely for their flags, and when the battle was over they discovered that they were fighting over a combination of colors—nothing more. It is not always easy to determine the essential from the unessential, but before the sword is drawn one should know for what he is fighting. Unless his symbol represents a life issue, life itself, it is a disgrace to draw the sword. There are some things it is not worth while either to agree or disagree upon; they should be thrown "into the back yard." It is a day of banners; it is sometimes a wonder for what they are all waving.—Service.

"MISSING THE MARK."

That is the striking definition of sin as used in the New Testament. It goes farther than we commonly suppose. Sin is transgression of law—that much is certain. Sin is also neglecting to do right—that also is certain. But here is a suggestion that goes yet farther. A man who simply misses the mark—he is a sinner. When Paul said that he pressed toward the mark for the prize, he had in mind this interpretation. It would be a disgrace to fail, to simply miss the mark, to come in at the end of the line, to shoot aside of the target. It is a wholesome word for young people as they begin a new year. Here is the mark of the high calling. It calls to every one to take steady aim, work hard, ever keeping in mind the necessity of striking true, of hitting the mark. To miss the mark is sin; it is not only a thing to mourn over; only God can forgive it. Do not miss the mark in 1907.—Service.

NOTICE OF TRUSTEE'S SALE.

I, R. P. Willing, Trustee, under the provisions of and by virtue of the authority conferred upon me in a deed of trust made by G. E. Matthews & Son, G. E. Matthews and Jno. P. Matthews, to R. P. Willing, Trustee, on the 26th day of December, 1905, to secure a certain indebtedness to the Capital City Bank & Trust Company of Jackson, Mississippi, and which said deed of trust is recorded in Deed Book 57, page 49, in the Chancery Clerk's office of the first district of Hinds County, in Jackson, Mississippi, and in Deed Book 60, page 16, in the Chancery Clerk's office of Rankin County, Mississippi, will on the 14th day of January, 1907, offer for sale, and will sell at public auction for cash to the highest and best bidder, at the front door of the court house in said County of Hinds, First District,

in the City of Jackson, during legal hours, to-wit: between the hours of 11 o'clock A. M. and 4 o'clock P. M., the following described lands and personal property situated in the State of Mississippi, to-wit: "Lot No. 2, in Sec. 30, being eighty (80) acres more or less, and the S 1/2 of Lot 3, and Lot 6, in Section 31, being one hundred and fifty-seven (157) acres, more or less, all of said lands being in Township 4, Range 1 East, in Rankin County, State of Mississippi, and containing in the aggregate two hundred and thirty-seven (237) acres, more or less," and "the timber now standing on the following lands, situated in the County of Rankin, State of Mississippi, to-wit: 120 acres more or less in Township 4, Range 1 East, belonging to W. A. Herrin, and bounded on the north by lands of Jesse Milligan, on the east by lands of Mrs. Walker, on the south by lands of Guy Herrin, and on the west by lands of — Herrin, being the timber which C. D. Gibbs has this day conveyed to said G. E. Matthews & Son. Also the following described personal property, situated in the County of Hinds, State of Mississippi, to-wit: "One Erie City Engine, 11x16, 45 horsepower; one Erie City Boiler, 50 horsepower; one saw-mill with top-carriage saw, cut-off saw, and fixtures, and all belting, shafting, pulleys and fixtures belonging to all of the said machinery, aforesaid, said machinery having all been purchased by said G. E. Matthews & Son of C. D. Gibbs, and being now situated at Byram, in said County of Hinds, and being all the machinery of like description belonging to said G. E. Matthews & Son, in said County of Hinds; also one black mule 7 years old, named John; one iron-gray mule, 7 years old, named Kate; one grey mule, 10 years old, named Dinah; one Bay mule, 8 years old, named Kit; and six (6) yoke of oxen, being the oxen bought by said G. E. Matthews & Son of C. D. Gibbs, and being all the oxen now owned by said G. E. Matthews & Son. Also one eight wheel log wagon, one four wheel log wagon, and two iron axle lumber wagons, being the wagons bought of the said C. D. Gibbs by the said G. E. Matthews & Son, being all the wagons of like kind owned by said G. E. Matthews & Son, and now in their possession. Also one surfacer, 12x24, being the only surfacer owned by the said G. E. Matthews & Son, now in their possession, in the said County of Hinds, and all other machinery and fixtures of every nature and description belonging to the said G. E. Matthews & Son, and situated in the said County of Hinds, now in their possession. Also all that part of the parcel of land in the City of Jackson, Hinds County, State of Mississippi, known as 10 acre Lot No. 3, South, conveyed to G. E. Matthews by the deed of Galen Humphries and Nancy N. Humphries, his wife, of date Dec. 30th, 1898, recorded in deed book 32, page 34, of the records of deeds in the first district of said County of Hinds, to which reference is hereby made for an accurate description of said land.

R. P. Willing,
Trustee.

REMARKABLE CONTRADICTION.

There has been reported the death of a man in an Illinois town who kept up his habit of making his theory and practice contradict each other. He was a Christian Scientist and at the same time a manufacturer of a remedy for a particular body ailment. Denying the reality of disease he grew wealthy in selling a patent medicine. At last, in contradiction of his theology, he died as other people die, and in contradiction of his theory of sickness he died of the very disease which he had pro-

fessed to cure by his patent remedies.—Central Baptist.

Royal Baking Powder

Absolutely Pure

DISTINCTIVELY A CREAM OF TARTAR BAKING POWDER

Royal does not contain an atom of phosphoric acid (which is the product of bones digested in sulphuric acid) or of alum (which is one-third sulphuric acid) substances adopted for other baking powders because of their cheapness.

ROYAL BAKING POWDER CO., NEW YORK.

THE PROBLEM AT ANDOVER.

Our Congregational brethren are divided in their opinion as to what ought to be done with Andover Theological Seminary. The institution has three good buildings, a million dollars endowment, twelve teachers and eleven students. Machinery is abundant but raw material is lacking. It is strongly urged that the Seminary be moved to Harvard and hitched up in some relation with that institution. To this it is objected that the removal would require half a million dollars, and in the present state of division it would be next to impossible to raise the funds. It is further pointed out that Harvard already has a divinity school which has graduated only fifty men in ten years, and which has but sixteen students though it has room for forty. What is the use to move to Harvard. It is openly charged by many that Andover has come to teach a theology which promises nothing to the men who are wanting to preach.—Central Baptist.

THE TROUBLE IN FRANCE.

France has for the past week monopolized the attention of the Christian world in carrying out its program in separation of church and state. The government set December 12 as the time when the churches should begin their worship independent of state support and control. It was provided that in each church laymen might form themselves into an association or a board of trustees, and to these the government would deliver the property for the use of the church. This is the way Jews and Protestants conduct their worship and hold their property. It involves a government permit for public assemblies. The Catholic clergy object to such arrangement and are proceeding to hold services as they have done in the past. The priests insist that the laymen shall not conform to this civil requirement, evidently feeling that the arrangement discredits the priest and exalts the laymen. A few churches complied with the law and are going on unmolested, but a majority thus far have refused. Of course the authorities hold that these assemblies are illegal and that the building remains the property of the state. Instead of barring the doors the police authorities allowed the services to continue but have reported the priests to the courts. Judging from what can be seen from a distance the government is amply supported by public opinion, and if no drastic measures are adopted the plan will carry to a complete and possibly peaceful solution.—Central Baptist.

CHUCK FULL OF HAPPINESS.

John S. Wise tells the following negro story in "Recollections of Thirteen Presidents": "I was fourteen years old when the great Civil War broke out. Regarding my age when it ended, I was much in the condition of a little darky on a Virginia plantation. He opened the farm gate for a visitor to his master, and scrambled up behind on the vehicle to ride to the great house. The visitor, impressed by his bright face and general precocity, looked back at him and said, 'You are a bright little chap, my boy. How old are you?'"

"Grinning from ear to ear, the boy replied, 'I dunno, sir, 'zactly how old I is. Mammy says I can't be but fo'teen, but by the fur I've had I 'spec I must be 'bout twenty-five.'" —Rams Horn.

To have confidence in men is to encourage them to live and labor in hope.

It is stated that Rudyard Kipling sells his autograph, but he gives the money to charity, and charity is richer by a shilling every time he signs "yours truly", for one of his admirers. If his autograph is in as great a demand as his stories, charity will not suffer as much as in the past.

CANCER AND TUMOR CURED

With a Combination of Oils Write to the originator for his free books. Beware of imitators. Address Dr. D. M. Bye, 316 N. Illinois Street., Indianapolis, Ind.

WANT LESS.

'Tis an art that needs practice; of that there's no doubt. But 'tis worth it—this fine art of doing without.

Minnie Leona Upton.

THE MASTER'S TOUCH.

My hands were filled with many things,
Which I did precious hold
As any treasure of a king's,
Silver, or gems, or gold.
The Master came and touched my hands,
The scars were in his own.
And at his feet my treasures sweet,
Fell shattered one by one;
"I must have empty hands," said he,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did ofttime soil,
And render little worth—
The Master came and touched my hands,
And crimson were his own.
And when amazed, on mine I gazed
Lo! every stain was gone.
"I must have cleansed hands," said he,
"Wherewith to work my works through thee."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not his, but mine.
The Master came and touched my hands,
And might was in his own.
But mine, since then, have powerless been,
Save his were laid thereon.
"And it is only thus," said he,
"That I can work my works through thee."
—British Weekly.

THE FIRST CHRISTMAS HYMN.

It is written that on the first Christmas eve, when an angel had announced the birth of the Son of Man, a multitude of the heavenly host sang "Glory to God in the highest, and on earth peace, good-will toward men." How can we live this Christmas hymn? Is the question which every man and woman should ask in this glad season. We are all fallible mortals. Not one of us can say, "I alone have the truth; all else is error." But every one can say, "I desire the truth and will respect the honest views of my fellow men, who are stumbling along the same road with me toward the ineffable light."

Of the fruits of this spirit of toleration, the greatest, we are told, is love. No man who has ever had a faint glimmering of the light of love in his own soul will doubt that it is this spirit which is to fill the earth with peace and good-will.

The Companion hopes that in this Christmas season all men may think on these things, and that through some realization of the significance of the fatherhood of God the whole human family may feel itself bound together in one vast and loving brotherhood, ready to join in the song which the multitude of the heavenly host chanted as the shepherds watched their flocks by night.—Youth's Companion.

UNEASY HONOR.

After the usual inquiries had been made by the stage-driver and the usual evasive answers had been made by the strange fare, a long stretch of woods was travelled in silence. Then William Green, the driver, regained his conversational powers.

"That's Hobbs's Hill, named for Ez Hobbs, over to the left, and Pratt's Sub, named for Eb Pratt, on the right," he said, obligingly, pointing out the hills as the stage passed from the shadowy wood road into the broad sunlight.

"Over there's Foss Mount, named for the Foss family," continued Mr. Green, waving his whip here and there as he talked. "Along beyond it's Spauldin's Grove, named for the Spauldin's, and just below lies Johns's Pond, named for 'Lisha Johns. Great place for naming the works of nature for folks, this is."

"It must be pleasant for the families to be so remembered," said Mr. Green's passenger.

"Not always," said the stage-driver. "There was a man came here summers for one spell—made long seasons. He tried to name his place 'Willowby Farm,' 'cause his name was Willowby; and he gave something considerable to the lib'ry, thinking 't would be named 'The Willowby Lib'ry.' Folks called his farm the old Saunders place, same as they always had, and the lib'ry was named 'The Shrubville Lib'ry,' as was fitting it should be."

"But one summer he was courting a girl from down below that was up here visiting, and he took her out buggy-riding, and tried to turn round on that hummock down there—see! Well, he wasn't any part of a horseman, and he tipped the whole concern over. Didn't hurt the girl a mite, but it madded her considerable."

"Folks came up a good deal to see where 'twas Willowby tried to turn. The girl told a young man that she afterward married, and he gave the word around. Then somebody said why not name that partic'lar hummock for Willowby, and 'twas so called from that time. 'Willowby's Hummock' is the name it goes by."

"But I never judged he got much satisfaction out of the naming. Anyway, he left town the year after, but Willowby's Hummock has stayed with us right along."—Youth's Companion.

"BEHIND THE CLOUDS."

When we are bowed down with grief and care, when it seems as if there were "no use trying," when everything is black, we may well think of the words of an old colored mammy, woe after listening to a speech of Frederick A. Douglas, in which he pictured in disheartening terms the outlook for the negro, rose and said solemnly, "Frederick, is God dead?" If you-and I, at times, act as if we thought He were, then by just so much are we marring the fair pages of our Christian strivings. Look up. "Behind the clouds is the sun still shining." How can it be otherwise when God reigns and is in His heavens?—Eleanor Root.

THE PLAIN MAN'S VISION.

A working printer described to me, one night his change of thought and life in words that might have fallen from the lips of a Bunyan or a medieval saint. His ear had been arrested by a phrase which I had used about God and the individual soul being the only two realities. He brooded over it incessantly.

"One day," said he, "I went out into Ludgate Circus at the dinner hour. Suddenly it was as if the whole place became silent. The streets and houses faded out. I looked up, and saw a great cross in the sky, and saw Him Who hung on it. I saw Him. There were only He and I in the whole universe. And He looked at me."

The man was not a fanatic nor a visionary. He was a plain man, working for his bread in a great printing-office. Yet to him this vision came; and to him it was as real as the wicket gate of Bunyan, or Saint Catherine of Siena's dream of the exchanged hearts, or Saint Francis of Assisi's vision of the stigmata.

Incidents such as these might be indefinitely multiplied, for each fresh vision has its surprises. One never knows what kind of people will be attracted. In some of my services, as will be evident, many of those who have sunk low through evil habits have been present, but in other instances the congregation has been composed almost entirely of the representatives of the cultivated and socially prosperous.

Among the latter class there may be no open and sensational acts of confession, but nevertheless there may be great moral changes which are effected quietly, and never reported.

Thus months after the conclusion of one of my larger missions, which attracted in an unusual degree the best social elements of the community, I heard this story. Two merchants, each rich and prosperous, were affected by the services, and each was forced to review some of his business methods, and to apply to them a new and higher ethical standard.

Each went at the close of the mission to a man he had wronged and made financial restitution for an injustice committed many years before.

Neither of these men was aware of the action of the other. Neither knows that I know. It was only by accident that I heard the story. But this is an example of the unseen fruit of many a mission; the quickening of conscience, the rehabilitation of forgotten ideals, the birth of nobler temper which goes on in many lives. No words of mine can express the kind of spiritual exhilaration which I derive from these services. There is a thrilling awe in the spectacle of the rising to their feet of thousands of men and women in token of consecration to Christ, which is often overwhelming. In one week I saw nine thousand persons unite in this act of public consecration.—Youth's Companion.

Deaths.

MR. RACHEL ELIZABETH CALHOUN.

Mrs. Bettie Calhoun, after several weeks illness of typhoid fever, died Nov. 20, 1906, at Jackson, Miss. She was before her marriage Miss Bettie Stewart. She was born Oct. 20, 1872, and was reared by her uncle and aunt, Mr. and Mrs. J. M. Calhoun, near Gallman, Miss. Her childhood days were spent in that vicinity. She made a profession of faith in her early girlhood days, and joined Gallman Baptist church, since which time she had been a consistent member of the Baptist church.

Sept. 25, 1902, she was married to Mr. E. J. Calhoun, of Jackson, Miss. As a wife only him who was so closely endeared to her can know her loss—so patient, so kind and loving.

Bettie was a noble character. None knew her but to love her. Our hearts are sad because she is gone from us here. She will return to us no more, but we shall go to her. God's will be done in earth as it is in heaven. No shadows shall fall upon her. No more anxious cares shall rattle her life. The veil has been removed and she looks with unclouded eyes upon the "King in Beauty."

We could not see the angels meet her. But we know the Savior, rising, said to her, "Be at peace, good and faithful servant. I have placed a crown upon her head."

She was shipped to Canton, Miss., and buried in Lone Pine cemetery by her two children, who preceded her to glory.

Emma Clark, Hazlehurst, Miss., Route No. 2.

DIED.

At his home near Virgil, Miss., Dec. 7, 1906, W. H. Martin. Was born Nov. 10, 1826. United with Zion church, 1850; one of the deacons. Was in the organization of Union church, after that and till his death a member of Antioch. Was a Confederate soldier. Bro. Martin was a good citizen, a loving husband and a kind father. He strived to build up society, schools, churches, etc. He was very old, and had arranged his business, spiritual and temporal, to go home above. The writer lived a neighbor to Bro. Martin 30 years and was his pastor 14 years. Bro. Martin was a faithful man in every department of life—on the farm, in the school, in politics, and in church. In his last days he was deprived of taking an active interest in church work because of failing sight. He was buried at Antioch, where he had been long a member. The funeral service was conducted by Bro. Walter Walton, using I Cor. 15 as the Scripture lesson. In the death of Bro. Martin we lost one of our old time friends and brothers. He leaves four sons and three

daughters and an aged and feeble wife. Our sympathies and prayers go out toward them all, and especially dear Sister Martin, who, like the writer, is on crutches for life. God bless them and keep them all.

W. P. Chapman.

BUCKLEY—BARNES.

On Thursday, Dec. 6, 1906, Miss Bertie Buckley and Mr. Rufus Barnes were happily married at the home of the bride's mother, near Goss, Miss. May heaven's blessings attend them.

Bryan Simmons.

GAYDEN—ROBINSON.

The expected happened when Mr. Oscar Robinson and Miss Alma Gayden plighted the vows that made them one. This happy event transpired at 6 p. m. Tuesday, Dec. 11, 1906, at the home of Mr. Oscar Gayden, the bride's father. This is one of Brandon's most promising couples, and they begin their wedded life with the very best wishes of a host of friends.

Bryan Simmons.

BOREN—McMURCHY.

The home of Mr. and Mrs. George Boren, Conn, Miss., was the scene of a happy home wedding, when at noon Wednesday, Dec. 12, 1906, their second daughter, Mollie, was given in marriage to Mr. Calvin McMurchy, Jr., of Hermanville, Miss., with Rev. B. Simmons as officiating minister. These worthy young people begin their voyage with sails filled with the breezes of many good wishes. May God be their pilot in sunshine and in storm.

NOTICE.

A Graduate of the Conservatory of Music at Cincinnati and a Teacher of 8 years experience with the highest testimonials, desires a place in a female College or Private Family. Address, I. B. Underwood, Terry Miss. stating salary.

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WITH SOOTHING BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Scars and all Skin and Female Diseases. You or anyone else cannot buy it now for \$100.00, although I am not charging it, as I am completely cured. I must say you are the only honest true firm I have ever dealt with. Your treat is exactly what you claim it is easy and comfortable—it is a God's blessing to every sufferer. Please accept my thanks for the cure. I will continue to tell every suffering man about my wonderful cure.

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\$100 RUPTURE CURE FOR \$6.00

The following unsolicited letter, which speaks for itself, has been received by F. B. Smith, Co., 619 First Ave., St. Louis, Mo., makers of the famous Radical Cure Tablets (they are not like others), which is sent on free trial to everyone writing for it.

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Has all the good features of previous models and a new frictionless escapement that suits the requirements of any operator and does not need change of adjustment for speed or regular work, with many other new improvements and features that please the operator and owner alike in producing more and better work. You ought to use a

Fay-Sholes Typewriter

It is simple, easy to understand and operate, light running, a powerful manifold; makes but little noise; does nice clear-cut work; the key action never tires; there are no greasy rods or bearings to keep clean, soil the hands, or spoil the work.

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Christmas Holiday Excursion Rates To Local Points and the Southeast VIA Queen and Crescent Route.

On account above occasion we will sell round trip tickets to all points on line of Q & C also to all points East of Mississippi and South of the Ohio and Potomac Rivers, including Washing, D. C. and Cincinnati, Ohio.

Tickets on sale Dec. 20th, to 25th inclusive; Dec. 30th and 31st also Jan. 1st 1907, with limit good to leave destination returning not later than midnight, Jan. 7th at rate one and one third fare plus 25 cts for the round trip. For further information call on or address.

W. E. PLEASANTS,
Ticket Agent,
Jackson, Miss.

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Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232 Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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The Combination Oil Cure for Cancer and Tumor is a recognized success. Beware of imitations. Write to-day to the Originators for his free books. Dr. D. M. Bye, 316 Illinois St., Indianapolis, Ind.

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What are they? Stories of the heroes of the Old Testament, in Bible language and so arranged and printed that young people will read them as they do other stories.

How many? There are twelve books in the set, put up in a tatty cardboard box, 32 or 64 page with large print. They in story stories of

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3. Joseph
4. Joshua
5. Samuel
6. Solomon
7. Elijah-Elisha
8. Daniel
9. Ruth-Esther
10. Samson-Gideon
11. Moses (64 pages)
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Object: The object is to make this generation acquainted with the inimitable stories of the Bible.

How used? May be used for Sunday school classes, for young people's societies, for prayer meetings and especially for family reading.

A Sunday school lesson help. Usable as a substitute for, or supplementary to, the regular lesson helps. The International Lessons for 1907 will create new interest in the study of Old Testament characters.

Prices: Numbers 1 to 10, 6 cents postpaid; 25 or more copies 5 cents net, not prepaid; postage 70 cents per 100 copies. Numbers 11 and 12, (double size), 10 cents postpaid; 25 or more copies 8 cents net, not prepaid; postage \$1.25 per 100 copies. Complete set of 12 numbers boxed, 80 cents postpaid. Send orders to Hope Publishing Company, 150 Michigan Ave., Chicago; 27 East 22nd St., New York.

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Jackson, Mississippi

On Dec. 24, 1906, in Clinton, Miss., at the home of the bride's mother, Mrs. J. H. Steel, Rev. A. L. Ingram and Miss Johnnie Alma Steel were united in marriage by Chas. L. Lewis.

W. BRO. W. F. LIFER.

Why W. F. Lifer was born in fear Germany, Nov. 5, 1842, Kind are his home near Browns-dark, Dec. 21, 1906. He Tender man. His upright Christ-or won for him the love and of all who knew him. Bro. Lifer was a consistent member of Beulah church, at Brownsville, Miss., for 32 years. God has called our brother from his labors to enter into eternal rest.

He leaves a wife and several sons and daughters in sad bereavement with whom we deeply sympathize and upon whom we pray God's love and mercy.

Chas. L. Lewis.

Clinton, Miss.

Mrs. Sabra Ann McInnis departed this life in her home at Westville, Miss., December 6th, 1906. She was the daughter of Hiram and Sabra Griffith, and was born May 23rd, 1860, near Mt. Carmel, Miss. Mrs. McInnis united with Whitesand Baptist church in the year 1877, and died a member of the Mendenhall Baptist church, which, be it resolved, has lost a consecrated member, and the husband and children a devoted and sympathetic wife and mother.

In her life were manifest many of the noble qualities of her aged parents, who are typical emblems of piety and consecration. These still survive at the old home where the deceased first saw the light.

Jan. 1, 1861, she was united in marriage with Daniel C. McInnis. The fruits of this union were nine children, four of whom preceded her to a premature grave.

To the distressed husband and children left to mourn this, the saddest of earthly bereavements, we may say, the Lord has claimed his own and bids you greet again when you come where sad partings come no more.

(Signed) T. M. Walker,
and W. C. Smith,
E. L. Collins,
Committee of Mendenhall Baptist Church.

At the home of the bride's mother, Mrs. E. A. Bowering, near Orangeville, Miss., on Dec. 19, 1906, by Chas. L. Lewis, Mr. P. S. Richardson and Miss Allie Bowering were united in marriage.

Chas. L. Lewis

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I put MACBETH on my lamp chimneys as I am satisfied to be known as the maker of only good lamp-chimney.

There are other lamp chimneys, but their makers fail to own them. It's no wonder.

My Index is useful to everyone who has a lamp, and it's free.

Address, MACBETH, Pitts-

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that has never been equaled. The guard on the spring prevents tearing the cloth. The only pin that fastens from the side and can't slip through. See that all cards have our name on.

Send 4 cents in stamps for sample worth double the money.

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How You Can Rid Yourself of Catarrh



In the practice of my profession many years ago, I very quickly found out that the treatment of catarrh as laid down in medical books and taught in medical colleges did not give satisfactory results, and I determined to find something better.

I reasoned that as the catarrhal germs enter the nasal passages with the breath, and catarrh is always aggravated by breathing cold and raw air, the most likely cure would be by the inhalation of a warm, medicated, germ-destroying vapor; and after nine years of effort, I at last found a combination of healing herbs, leaves and flowers which, being burned and the warm fumes inhaled, promptly relieved and in due time cured this disease where other remedies had completely failed.

THE ACCOMPANYING ILLUSTRATION shows the route by which the vapor of my Catarrh Cure is carried directly into all the parts that are affected by the disease. It searches out and wipes out catarrh where liquids, sprays, douches, salves and medicated creams cannot possibly reach it. This treatment is so simple that it can be applied at home, and so harmless that it may safely be employed by any man, woman or child.

I have found in thirty-two years' experience that it cures not less than ninety-five in every one hundred cases, where it is given a fair trial.

Free Trial by Mail

Write me a postal (or letter) and I will send you by mail a liberal trial treatment entirely free. When you try this free sample you will see that the pleasant, warm, medicated vapor goes directly to every spot where the disease might possibly have reached, and when you experience the soothing effect produced you will be convinced that it is the proper and necessary treatment.

If you are afflicted with Catarrh, Bronchitis, Asthma, Catarrhal Deafness or other catarrhal troubles, you cannot afford to allow it to run longer, for if you do the probability is that it will either extend to the middle ear destroying the hearing, or else it may spread to the throat and lungs, with fatal results.

My remedy is curing cases of catarrh of the head, nose, middle ear, throat and lungs after various other remedies have failed; therefore, there is every reason for believing it will cure you, however severe or long standing your case may be.

Remember, a postal with your name and address will bring you this free trial treatment, and also my illustrated booklet HOW I CURE CATARRH. Write today, before you forget it.

Address: **Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga.**

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Is the BEST, the Lightest Running wagon made. They are Strong, the wheels are boiled in Linseed oil before the tires are put on. They will last for years. We also make the best Building Block made in the State.

MADE BY THE
LOVE WAGON CO.
DURANT MISS.

Please change my paper from Pateau, I. T., to Madill, I. T. I am now pastor of the Baptist church, Madill, I. T. My family and myself have been on our new field about three weeks. The church here has received us kindly. When Mrs. Gibson and myself entered the pastor's home we found a splendid pounding awaiting us, that had been prepared by the ladies of the church. I spent two very pleasant years as pastor of the First Baptist church, Poteau, and I love the church very dearly, and they love me. But I have resigned the care of the First church, Poteau, and became pastor in this large and seemingly broader field of work, trusting that I have been guided and led by the Holy Spirit. Madill is a splendid town of 3,000 inhabitants, and a field of great possibilities. I give full time to our church here.

May the Lord greatly bless you in your home and in your work.

And may He greatly bless the great Baptist hosts of your dear old State.

Pray for us in our work here.

Your Bro. in Christ,

J. J. Gibson.

A GREAT TRAINING SCHOOL.

On Sunday afternoon, December 16, at the First Baptist church, Nashville, Tenn., closed the largest and in every way the most successful Training School for Sunday-school workers yet held among Southern Baptists.

A crowded house, in spite of the pouring rain; every Baptist Sunday school in the city represented; one entire section of the auditorium filled with Baracas and Philatheas, several classes of whom came in a body; one hundred and thirty lecture course certificates of the Sunday School Board presented to as many workers who had attended twenty lectures out of a possible thirty-two;

and magnificent chorus singing, characterized the closing hour.

Enthusiasm ran high from the first; three hundred and fifty-seven workers matriculated up to the time when the crowds grew so large that the enrollment was left off.

The Training School began Sunday, Dec. 9, and closed the following Sunday afternoon. The studies were in the Old Testament, by Dr. J. R. Sampey; in Sunday-school Teaching, by B. W. Spilman; in Sunday-school Management, by L. P. Leavell. Beginning at 5 o'clock in the afternoon, two lessons were taught; one hour was given for lunch; resuming at 7, three lessons were taught. The lunch was a social feature, as well as accommodating those who attended the afternoon session; from one hundred and fifty to two fifty usually enjoyed it.

The managing committee set an example in the way to really do a thing like this: a handsome, illustrated, twelve paged program, thorough advertising for months ahead, and every detail planned for, being the features of their work. They spent money on it! And it paid handsomely.

One speaker said this meeting was the high tide of Baptist affairs in Nashville, as it represented all the churches, and meant unity, enthusiasm and aggressiveness. They voted to hold a similar Training School annually.

Many other centers of influence, seeing these good works, be constrained to do likewise.

L. P. Leavell.

THE PAPER OF THE NATION'S HOMES.

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MONTEAGLE DOTS.

The Montegale Assembly have donated a lot upon which I propose to build a Mississippi Teachers' Home, where teachers from our State can come and receive all the advantages to be obtained by going there in the summer after they have concluded their laborious duties in the schoolroom. It is a well established fact that by far the greatest number of our teachers are ladies, and we all know they cannot be excelled if equalled by any ladies in our great Commonwealth or any other Southern State. They are from the different Christian churches composing the best part of our Christian character and influence. They make children at all ages their text book; they train the true nature of childhood, thus shaping the life and forming the character and preparing them to go out on life's battlefield and enlist under King Emmanuel. They attend summer normals. They study the science of teaching, keeping everlastingly at it under the leadership of that masterful teacher, Prof. R. L. Whitfield, State Superintendent of Education of Mississippi. For this work they are very poorly paid. At Montegale they have the finest schools there are, to be wonderfully improved this coming season by the aim of the directors. There will be no Knoxville schools this year. All the combined efforts of the assembly is to give teachers the best and cheapest advantages to be had anywhere. We have there the best Bible Training School in the South, led by the ablest Sunday school man in the United States, if not in the world, Dr. H. H. Hammil.

We had over 500 pupils this year, and Mississippi had more students than any State in the South save Tennessee. Teachers can all take the course. This is worth the cost of the trip, as myself and all Mississippians will testify who at-

tended the session of the school. Dr. Hammil stated in a public address that all the distinguished physicians in 18 years who had practiced there admitted that the salubrious mountain air had been of more benefit to the sick than all the medicine they had given.

Fifty thousand dollars bonds were issued by the directors this year to be used in providing everything required. The grounds are being splendidly beautified under the able supervision of Manager Butler, an accomplished civil engineer of long experience and great ability. An almost entire set of new officials were elected and great enthusiasm is being displayed to make Montegale the most superior resort for all people in the South. Over \$10,000 were taken in there in the season for gate receipts.

Mississippi teachers are poor. Under the direction of brethren of the different denominations of Christians I have started out to get subscriptions enough in lumber and money and other material to build a home for Mississippi teachers on the lot donated by the assembly. I give my time and effort. Any contribution sent to Prof. Whitfield or to Baptist Record will be gratefully received, and honestly appropriated. F. R. Carliss.

Terry, Miss.

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THE PREACHER'S DRESS.

As between the attire of a sloven and a dude there is not much room for preference. It is not so much a question of the cost of the preacher's garments, for he can get cheap clothing that is neat, and he can find costly clothing that is modest. He certainly ought to avoid extremes. There is no excuse for him if he offends by carelessness on one hand or foppishness on the other. An observer, commenting recently on the appearance of a certain preacher pronounced him a glaring pulpit advertisement of the barber, the haberdasher, the clothier, the shoemaker and the jeweler. Most any of us can recall a preacher who represents the other extreme. It is still worse when occasionally the preacher is found who prides himself upon drollery or in carelessness of personal appearance. As a matter of fact neither extreme is conclusive evidence of unusual mental powers. People have a good habit of putting on their neat clothing when they come to church. Those who can afford it wear elegant garments and those who are poor wear their best but cheap clothing. The minister has no right to adopt a style of male millinery which identifies him as belonging to any particular class. His position, as well as his purse, usually require that he be neatly and modestly clothed in body as the outward expression of an inward state of mind.

ABOUT DENOMINATIONAL COLLEGES.

In an address before the Baptist Congress during its recent session in this city, one speaker was very pronounced against denominational control of denominational schools. His contention was that a selection of teachers on religious considerations must result in a weak faculty and stated as a fact that the Eastern universities such as Princeton, Yale, Harvard, Cornell and Johns Hopkins have found that students coming from denominational schools are deficient in scholarship and in char-

acter. He went further and a low grade of scholarship among acts of students coming from non-religious schools. Such an affirmation is a serious reflection upon denominational colleges and deserves attention. If our Baptist schools, for example, are turning out graduates who are deficient both in intellectual and moral standing we ought to make some improvements or quit. A brother who felt interested in the comparisons thus instituted wrote to the officials of three or four Eastern universities and asked if the allegations were supported by the facts. His questions were not put in such shape as to insure replies favorable to any opinion he himself might hold. Not one answer gives a shadow of justification to the charge. Out of the several replies there is not the least intimation that the graduates of denominational schools are a whit behind other graduates, either in scholarship or in character. One official writes: "We have not been able to note any marked difference between the average scholarship of the pupils in the public institutions and the denominational institutions of the same region. We get all kinds of students from each and they run in about the same proportions." Another writes: "My opinion is that the better colleges of that kind (denominational) are doing quite as thorough work as the high school, and academy under State control, and that generally speaking the type of men turned out by them is a very excellent type indeed." Another says: "Of the students who have come to us from the smaller colleges under denominational and sectarian control, the record and impression made by such men has been good—above the average as to character and work." We have no disposition to provoke controversy on this subject, least of all would we wish to imply that our schools have reached perfection in training men for the highest positions in life. Certainly we have not reached the point where we may relax effort or ignore the progress which is going on in the educational world. Never-

theless we hold it a duty to vindicate our institutions of learning from any charges which lack the support of facts.—Central Baptist.

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A GOOD BEGINNING PLACE.

When the Master was going away and was instructing His disciples how to begin the work of evangelizing the world, He gave them two significant points of instruction. In the first place He had them wait at Jerusalem as the starting point. This was the place of God's symbolized presence, it was here prophets had taught, priests had served and kings had ruled. More than all it was here that God had symbolized His presence. The new dispensation is a continuation of the old, though transformed and enlarged. In the next place He instructed them to wait for the remarkable outpouring of the Holy Spirit. The missionary and the missionary cause must have

this endowment before success can be attained. The gifts of the Spirit are bestowed in connection with God's house, God's people, God's presence and His long standing promises. To carry the gospel to the heathen is, to be sure, a benevolent and humanitarian undertaking, but it is above all else a divine mission. If it is to be anything at all it is to be religious first. Efficient preparation consists primarily of the indwelling Spirit, and then of intelligent conformity to the will of God in preaching the Gospel of Christ. The missionary must see Christ before he starts and receive the unction of the Spirit.—Central Baptist.

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